

VOL. XXXVI. { N. E. COBLEIGH, D.D., Editor.
FRANKLIN RAND, Publishing Agent.

BOSTON, WEDNESDAY, OCTOBER 25, 1865.

For Zion's Herald.

THE DUTY OF THE HOUSE

But we have not been the only or chief sufferers in this unprecedented rebellion. The brave Southerners have endured and sacrificed proportionally much more than ourselves. They were at the end of their resources in men, money, and the material of war.

For Zion's Herald.

THE WORLD PROGRESSIVE.

other is by stairs and inclined planes; and woe to the poor stranger who essays an evening walk amid these "ups and downs," and along the loose planks withal, with here and there one missing from its place, and occasioning a catastrophe wherein you exclaim, "What a fall was there, my countrymen!"

It was of a Saturday evening that I entered the city, and the Sabbath found me, in company with a friend, in the Methodist Church on Wabash Avenue. It seemed a comely church, and comely people were there to worship, and the services had already commenced when we, unnoted and unknown, sat

seems to be embarked by much the same unwearied and absorbing zeal that burned, an undying flame, in the breast of Dempster. We looked in upon the genial and gentlemanly Bugbee, of the Ladies' College, and rejoiced at its pleasant prospects with a location so attractive and a President so competent and suitable.

The prospective locality of the Northwestern Uni-

Jacksonville, Ill., September, 1865.

For Zion's Herald.

HOW TO PRAY.

Many things may combine to constitute a model prayer meeting, but one thing is needful and essential, and that is, *to know how to pray.* This knowledge is always important, but specially so just now when the spirit of awakening so very extensively prevails. The importance of conducting the prayer meeting in the most successful manner will appear to all who remember that that is the birthplace of the great majority of God's people. First, then, avoid all stereotyped, mechanical, hackneyed, phrases, and maxims.

For Zion's Herald.

Alike do his lineaments wear;
Our mirror presents all his features to view,
But we see not the rude portrait there.
We are blind for ourselves, but our eyesight is keen

To measure another's vain pride,—

LETTER FROM BULGARIA.
UNION OF THE GREEK AND ANGLICAN CHURCHES.
MR. EDITOR:—Having seen that some of our church papers make mention of a proposed union be-

tween the Church of England and the Greek Church

Referring to the proposition made by the Anglo-American Church, and published in a former number, the editor says that none of the former attempts have been of such a dimension as this latest one appears to be already; for the movement which has (as it has been suggested in America) been already undertaken

known) originated in America, has already extended

"Perfectly similar phenomena are met in the Reformed Catholic world; for, notwithstanding the fact that, in the Latin Church, Papias' interpretation is self-evident, many members of the Latin Church cannot but feel that with the gradual falling of its temporal power, and in the face of the demands of civilization and progress, the Papal edifice of the middle ages is powerfully shaken. For this reason the Church of Rome, also, is seeking new support, in accordance with its spirit in the renewed papacy in the East, as also among the Protestants. These general efforts in the West, for the union of the East with the West, for the union of the Anglican Church, a gravitation for the East; the position of the Anglican Church, estranged as it is by its position from Romanism and German Protestantism, is also the more lively and powerful but still partial acquaintance of many Anglicans with our orthodox church, demands this.

"For the consideration of the question regards its possibility of a union with us; and for the advance of the

ment of exertions to that end, the American congress

gation has instituted a so-called 'Greeko-Russian Committee,' of which Mr. Young, the secretary, has been the last year in Russia.* Under the influence this committee were issued in America a number of articles which are to point out the way of an approach and union with our church. This committee has also opened a correspondence with England, where, at the beginning of the known Puseyism, these endeavors have found favorable ground for their utmost development. The past year there was formed in England a so-called 'Eastern Church Association,' which speedily gained in its number of members; and which now presents its influence by means of meetings and is not yet by the means of a new periodical. American

11. The same must be said concerning the later dogmatical forms of faith in the Eastern Church, for they originated in a period following the œcumenical council, and were not accepted by all the ancient church.

12. For the speedy and successful reunion with the

ious movement may appear, it will, according to the opinion of Mr. Osinin, hardly lead to serious results. He says: "As far as can be judged from the proceedings, it is hard to expect that a complete union of the Eastern and Anglican Church will result from this movement; to reach this in the highest degree

d | desirable end, it is necessary that the Anglo-American

* In the fall of the symbolical authority of the Thirty-nine Articles of the Anglican creed, or, in other words, in the correction of them so as to conform to the original true catholic creed, consists the main condition of a union for the Anglicans with the orthodox church. The Thirty-nine Articles of the Anglican creed contain the different extremes and exclusive necessities of Calvinism and the Protestant doctrines in general, and therefore the orthodox church cannot enter into any communion with the Anglican Church so long as the same hold these articles for its form of confession of faith.

For Zion's Herald.

For Zion's Herald.
I WILL TRUST.
When His greiveth quitters, who then can make trouble?
Jon xxxiv. 22.

Lead me, O blessed Guide, through what rugged
paths thou wilt, since it is thine hand that leadeth
me, and since wherever thou biddest me walk, there
thou must of necessity be also. Comfort thyself,
my trembling soul, and bestow thyself securely in the
clefts of the living Rock, and drink therefrom of the
sweet waters; eat of the honey that continually drop
down for the refreshment of weary travelers, and leave

CHRIST'S SYMPATHY.

While the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow
Only rocked the Saviour's pillow ;
Jesus slept.

But when sudden grief was rending
Human hearts in sorrow bending—

For Zion's Herald.

the Platonist *Platonists could live, begin to live, and must live*. The faith of the professors and students was mightily strengthened by such evidences of affection and interest on the part of our people, and we silently vowed that we would struggle on. Well, I was about to say I ceased to write, and the stream ceased to flow. I thought I had done enough of this work; at least I had done my part, and my object was gained. To this day we are living on the thoughtful furnishings of those early years. *Glorious results* have come to pass; I cannot tell them in this letter, but with the Editor's permission will do so in some subsequent communication, as I may have time and strength

to write them. Yours truly,
STEPHEN M. VAIL

The Methodist movement was founded upon the reaction against German Rationalism, which has saved from utter infidelity the Protestantism of Europe. The Methodist movement was founded by Wesley in the same great moral force. It is the basis of Guizot's high argument. The devout soul finds the legitimization, the true source of its faith, in the fact that it is a battle for life, to "be meek and lowly in heart," to be pure, and patient, and truthful, and charitable, to "watch and pray," to walk humbly, do justly, love mercy, and to keep itself "unspotted from the world," is assuredly right; and it finds, moreover, that in order to do so, we must live by faith on the Son of God.

It is spiritual life that thus spontaneously leads into all essential truth, be it dogmatic or ethical. This is God's method of saving the world, and it is divinely wise.

Let then all good men who are troubled by the

"religious questions of the day" find here their refuge: they cannot be fatally endangered here. Let

PERHAPS they cannot be fully understood here. Let us turn to the next paragraph, which is the most important. It is the highest significance of their religion, and with this will certainly coexist all essential orthodoxy, and they will be able to stand on the same ground with us in all that concerns the eternal life. And let all skeptic know that they can never shake away the foundations of Christianity till they can shake away this religious consciousness, this foundation of the perfect world.—Dr. Stearns, in *the Methodist Quarterly Review*.

PREPARATION FOR THE CENTENARY.

For our Sabbath Israel has a "preparation" of a few days for the great Centenary of the year 1866, we have a preparation yet of a few months. Our first century of American Methodism draws near its close; and again, as in the year 1800, we will be asked, "what God hath wrought and for what we are. And, first, let us reconsecrate ourselves to our great mission. Where is the God of our fathers? Where is the God of our fathers' children? Let us be baptized with a double portion of the Holy Spirit." Wherein we have wandered and lost, let us turn back to the fountain of life, and in the light of the form and circumstances, to the altar—sin born

THE MINIMUM CHRISTIAN.
The Minimum Christian! And who is he? The

Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the

that, he must beg to be excused; still, he will do it if he must. He is in favor of visiting the poor; but he has no time to take part in those labors of love. He is very friendly to home and forgiven missions, and gives his money to them. He thinks there are "too many appeals," but he gives to the one that has the reputation, pretty near here—at all events he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He can't see the harm in this, or that, or the other, but he has a feeling that it is not in the Bible against it. He does not see but a man may be a Christian, and dance, or go to the opera. He knows several excellent people who do. Why should not he?

CHRISTIANITY IN THE FUTURE

In short the minimum Christian knows that he cannot serve God and Mammon—he would if he could—

"Ab, my brother, are you making this attempt? Beware lest you find at last that in trying to get to the bottom of things, you are only getting to the bottom of the confusion. I tell you, you have missed it altogether—least, without gaining anything. You would lose your own soul. The true child of God does not say, 'How little'—but, 'How much may I do for my God?' They thus judge, that if one died for all, he died that they which live should no longer be under sin. They are not to be despised for them. Leaving the things that are behind, they reach forth toward those that are before, ever exclaiming, 'What shall I render unto the Lord for all his benefits?'

"Do you say to you a minimum Christian? There is reason for fear that such are no Christians at all. 'Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father.'

will of my Father which is in heaven."

As moralists and theologians they labored alike for the elevation of men, but in widely different paths. Wayland distrusted men, yet went among them and cheered them and led them; Channing trusted and praised them, yet was much of a recluse, and did not affect the busy street or the stirring crowd. Wayland preached total depravity in theory, yet was earnest to bring God's grace down to men as their greatest need; Channing preached the excellence of human nature, but was never content to leave it to itself, and sought to lift it into communion with God.

The one had the more logic, the other more eloquence, while both on general grounds reasoned with equal force. They were both imbued with electric fire. They differed in their antecedents and associations. Wayland lived among the Baptists, and his opinions were of the theoretic school, and legitimated itself by God's direct action upon the converted soul. Channing lived among the liberal humanists of Boston, and their Unitarian independence rested perhaps too emphatically upon their high culture and exalted humanity. They were both preachers of Christ and his gospel, and were, and were called to be, men of prayer and awe, and were guided by the same old presumes that have outgrown Christ in his high illumine. Each could learn something from the other, and perhaps both might have learned from greater teachers, and deeper studies. It is history how to enlarge individual influence by wider catholicity, and to see the union of all truths and the continuity of all forces in the great providence of God, and to see the divine kingdom of the universal church. Osgood.

God has two dwellings, one in heaven, and the other in a meek and thankful heart.

is the very essence of Romanism—illustrating perhaps "Canadian's" remark that Romanistic "thoughts"

ally live in the brain of our Protestant theologians."— "On this point, I would like to ask those who think Mr. Wesley understood the Bible," whether they suppose that if Mr. Wesley had lived right on to this day, in the full possession of his witted faculties, he would or would not know more about the Bible and its teachings by this time than when he died. It appears, by these citations from his works, that his views of some very important doctrines, such as those of "Repentance," and "Justification by Faith" for instance, varied very considerably as passed from his earlier to his "more mature years,"—such a *deceit* indeed, that as Dr. Stevens (as quoted

during his lifetime, there would perhaps have been a still greater one, had he lived to the present time; that, in other words, Mr. Wesley would have "run to and fro" among with other men, and his "knowledge," as well as piety, would have "increased." The point then thus developed, briefly stated, is this—though I wish to be understood as speaking it reverently (for brevity often seems reverent)—to wit: Mr. Wesley did not conclusively know everything. This proposition is certainly true of matters out of the Bible. It is as certainly probable of matters in that wonderful book. Hence this question:

oses the establishment by church law of Mr. Wesley's
orks as the "standard of orthodoxy" tend to an inde-
ndent and unbiassed knowledge of the word of God?
esley also another question: If by any chance Mr.
esley was *wrong* in any of his views of scriptural truth,
hat prospect is there for the church to get *right* if his
orks, written about a hundred years ago, remain the
gally enacted and enforced "standard," etc.? What
ances for free investigation and free expression under

ch limitations? and without both these, what chance for progression? The answer comes glibly, "Get out of the church, then, and go ahead." Very true; but what chance for the church to "go ahead," as it is *barely possible* she needs to! "Barely possible," I say; for mind you, she may be at the very bottom of the well of truth—and then again, she may not; and if not, how can she get there, thus tied to the opinions of a "man of like passions" with us? Mr. Wesley, I believe, once asked this question, at one of the Conferences: "Have we not, or do we not lean too much toward Calvinism?" Perhaps

stood among his followers to-day, he would ask, Do ye not lean too much towards Romanism?" which adds this paragraph and this letter.

T. H. L.

PROVIDENCE CONFERENCE SEMINARY.

MR. EDITOR:—Since 1840 an aggregate of more than ten thousand students have attended the school. Having been the first school of a high order in the State, we believe it has done more to prepare teachers for their vocation, and business men for their different positions than any other school.

A few months since, after concluding that the enormous debt of nearly nineteen thousand dollars must be removed from the school must fail and pass into other hands, the Executive Principal, Rev. J. T. Edwards, suggested to the Trustees and a few friends what he considered the only feasible plan to secure the object. Those who attended the last Conference will remember with what stirring words of eloquence he made a statement of facts, and appealed to preachers and friends to aid in carrying out the plan. He thought that if five thousand dollars could be secured there, conditionally, an appeal could be made to

the church and friends of learning that would be effectual. While some doubted, the ministry, who have done nobly on other occasions, contrived liberally, in some instances even beyond their ability. More than that the amount was pledged before the Conference closed.

After laboring by night and by day for more than six months, aided by the long-tried friends of the Seminary, the Principal found seven thousand five hundred dollars remaining. He had appealed to a gentleman of high position and large fortune, a former student, but not even the attendant upon the ministry of our church. His de-

ision was not made, and there appeared to be some doubt. And it was quite certain the fate of the school depended upon it, as no more was expected from the church. The darkest day of his relation to the school came. But the looked-for relief came with the darkening cloud. He had the assurance that the magnificent donation would be forthcoming in due time. In a letter to your correspondent he Principal wrote: "The sum to remove our debt is raised. Praise the Lord!" A brighter day dawns upon us than ever before.

There has been an aggregate of six hundred and twenty-

studies students the last year; about one hundred and sixty the present term, with a prospect of more next term. With an able Faculty, and facilities for a scientific, commercial, preparatory, graduating and musical course not exceeded in New England, in our opinion, the school can hardly fail to secure its share of patronage. While the discipline is strict in maintaining the heightened morality for which the school is celebrated, it commends itself to all lovers of good order. The Seminary deserves all the confidence and patronage of any of our first class institutions.

J. F. SHEFFIELD.

West Sandwich, Oct. 19.

LETTER FROM WASHINGTON.

MR. EDITOR:—The Washington Conference of the M. E. Church is now holding its session in the Asbury Chapel. Bishop Simpson is presiding. It will be recollected that this is one of the Conferences which was organized at the last session of the General Conference, and is composed exclusively of colored preachers. It embraces within its jurisdiction those churches which were formerly under the control of the Baltimore Conference.

and it has in the connection quite a number of large and flourishing societies in this city, Georgetown, Alexandria and Baltimore. This is the first session of the body since its separate organization, and it numbers thirty preachers, many of whom are quite intelligent and ardently devoted to the great work of their calling; and we predict that the time is not far distant when this will be among our largest and most successful Conferences. Bishop Simpson appears to be much pleased with the members of the body thus far, and the manner and promptness with which they dispatch their business. The Conference will

The government has received information from the South that there will be required a large amount of clothing, food, etc., for the freedmen and refugees to prevent them from perishing the coming winter. The government is disposed to render all the aid it consistently can in the matter; but it is to be hoped that the benevolent churches and individuals of the North will contribute liberally in aid of this truly worthy object.

I was informed by the city missionary last evening that there is great destitution at the present time among the

poor of this city, especially among the blacks, and he remarked that the coming winter would probably bring untold sufferings and want among them. He said also that the "Freemen's Aid Society" had not a dollar in the treasury, or any food or clothing to distribute among them. Let Christian people think of these things, and see what duty requires at their hands.

The Rev. Mr. Fitcher, who is employed by the Young Men's Christian Association of this city as missionary among the poor, has been canvassing the city for some time past to supply the destitute with Bibles and Testa-

ments, etc. He has visited but two Wards as yet out of seven, into which the city is divided, and he informs me that in these two Wards he found nearly 600 families destitute of the word of God. What a comment upon the Capital of a Christian nation. We fear that in our zeal for building large and splendid churches, we forget the injunction of the Master, "The poor we have always with us." C. C. B.

Washington City, D. C., Oct. 19, 1865.

INTELLIGENCE FROM THE CHURCHES.

CLAREMONT, N. H.—Rev. S. G. Kellogg writes, Oct. 17th: "God is blessing us in Claremont. During the past week seven young persons have found the Saviour, and others are serious."

SAKONVILLE, MASS.—Rev. A. Gould writes, Oct. 20th: "Since Sterling camp meeting we have been having a precious work of grace in the conversion of sinners and quickening of the church. Indeed ever since Conference we have been marching on in this way."

The Southern Methodists propose to join the Protestant

Episcopal Church, as we learn from the *Augusta Constitutionalist*, which says:

Many of the leading Methodist divines of our South have, with the approval of their congregations, made overtures to the Protestant Episcopal Church, of Georgia, and some of the clerical officers of the triennial convention unite with the Episcopal Church. Their hostility to Northern Methodism and its incidental hatred of the South in years past, is said to be the prime motive of this act.

A Baltimore correspondent of the *Christian Advocate* says: "A general revival of religion prevails in the

Methodist Churches of this city. Protracted meetings are in progress in nearly all the churches, and the greatest success has crowned the efforts of the ministry and laity."

Mrs. Mary Warburton, of Hartford, has given \$15,000 for the building of a neat chapel for the Union Sabbath School, which has heretofore met in a hall.

The Boston Traveller says: "Bishop Kemper, of Wis-

ents.

P, Composed of
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AND HERBS.
g, M.D.,
geona, New York,
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New York State
Governor

SYRUP

that many diseases are frequently cured by inviting the inveterate to cures which are not of any disease directed, and obstinate diseases, and advertised medicine, and physicians, and

DR. HENRY LIFE SYRUP.
contended with obstinate diseases as were ever cured.

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SYRUP
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Paralysis. Agitons.
stitution Life Syrup
in the various forms
that is emphatically

10. **ULCERATION.**
SALT RHEUM.
 (Scalds), filling life with
 remedies incurable.

11. **Gout.**
Tic Douloureux.
Constitution Life Eryx.
 its kindred affections,
 instantly alleviated—enor-
 mous and vicarious, of
 12. **Shattered Nerves,**
Loss of Power,

ers will bless the day
regularly to weak, suffer-
inestimable blessing—
fulfills more than it

USES.
Stiffening of Bones.
Aches in Bones.
Depression of Spirits.
purges the system en-
BERRY, removing the
Joints and Rheumatic
to produce. It hard-
as firmly as ever.

DIETETIC SYRUP
Effective Di-cases of the

LOTCHES.

the Throat, and should be administered, thus preventing the formation of Discharging Sores, or portion of the con-
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SUFFERING LADIES.
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 E SYRUP
 TO THE RICH MAN'S
 TO BE CURED.
 ITS EFFECTS.
 M.D.
 NEW YORK.
 BOTTLES FOR \$5.
 OF THE COUNTRY.
 LLEN,
 NEW YORK.

CHURCH ANCHOR
West, Boston.
One of Societies or Build-
ings of the city, or surrounding
the last twenty years
rection of large edifices,
having rendered
of the new State House
remodeling or construc-
tion \$25,000 to \$40,000 each.
Savings of the same, and
for design, the same.

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written to our stock of
N.G.S., and a further
net complete order offered
and can offer several
methods of doing all
& CO., and will not
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JERE A. DENNETT.
to new, please see

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Painter, for Interior Decorations of Churches, Halls, Private Residences, &c.
No. 31 JOY'S BUILDING, (81 Washington St.) Boston.
April 19 17

TO PHYSICIANS. New York, August 15th, 1865.

Allow me to call your attention to my PREPARATION OF COMPOUND EXTRACT BUCHU. The component parts are BUCHU, LONG LEAF, CUBEBS, JUNIPER BERRIES.

—MODE OF PREPARATION.—Buchu, in water.

ries, by distillation, to form a fine cin. Cubeb. Extracted by displacement by liquor obtained from Juniper berries, containing very little sugar, a small proportion of spirit, and more palatable than any now in use. The active properties are by this mode extracted.

Buchu, as prepared by Druggists generally, is of a dark red. It is a plant that emits its fragrance; the action of the urine is to dissolve it (this is its principle), leaving a dark and glutinous dextrin. Minc the color of the ingredient. The Buchu in my preparation predominates, the amount of spirit of the other ingredients are added, to prevent fermentation; upon inspection, it will be found not to be a T. Buchu made in Pharmacia, nor is it a Syrup—and therefore

be used in cases where fever or inflammation exists. In this case you have the knowledge of the ingredients and the mode of preparation.

Hoping that you will favor it with a trial, and that your inspection will meet with your approbation.

With a feeling of confidence,
I am, very respectfully,
H. T. HELMBOLD,
Chemist and Druggist of 16 Years' Experience in Philadel-
phia, and now located at his Drug and Chemical Ware-
house, 504 Broadway, New York.

From the largest Manufacturing Chemists in the World.

"I am acquainted with Mr. H. T. Helmbold; he occupied the Drug Store opposite my residence, and was successfully conducting the business where others had not been equally successful before him. I have been favorably impressed with his character and enterprise.

WILLIAM WEIGHTMAN,
Firm of Powers & Weightman, Manufacturing Chemists,
Ninth and Brown Streets, Philadelphia."

HELMBOLD'S FLUID EXTRACT BUCHE,
For Weakness arising from Indiscipline. The exhausted

powers of Nature which are accompanied by so many alarming symptoms, among which will be found, *Idiosyncrasy, Exertion, Loss of Memory, Wakefulness, Horror of Disturbance, or Forebodings of Evil*: in fact, *Universal Lassitude, Prostration, and Inability to enter into the enjoyments of society*. The constitution, once affected with *Organic Weakness, Nervousness*, requires the aid of Medicine to *strengthen and invigorate the system*, which **HELMHOLD'S EXTRACT BUCHU** bravely does. If no treatment is submitted to, Consumption or Insanity ensue.

HELMHOLD'S FLUID EXTRACT BUCHU,
in affections peculiar to "FEMALES," is unequalled by any

other preparation, as in Chlorosis or Atonia, Pains or Suppression of Customary Evacuations, Ulcerated or Schirrus State of the Uterus, or any other complaint incident to the sex, whether arising from habits of dissipation, impudence in, or the decline or change of life.

HELMHOLD'S FLUID EXTRACT BUCHU
AND
IMPROVED ROSE WASH
Will radically exterminate from the system Diseases arising from Habits of Dissipation, *little expense, little or no confinement, no inconvenience or exposure*; completely surpassing all the complaints and dangerous remedies, Copious *Mergure* in all these diseases.

**USE HELMBOLD'S
FLUID EXTRACT BUCHA.**

In all Diseases of these organs, whether existing in "Male" or "Female," from whatever cause originating, and no matter how long standing. It is pleasant to taste the odor, it mediates the action, and more strengthening than any of the preparations of *Bark* or *Iron*.

Those suffering from *Broken down* or *Delicate Constitutions*, procure the *Remedy* at once.

The reader must be aware that however slight may be attack of the above diseases, it is certain to affect his *Body*, *Health*, *Mental Powers*, and *Happiness*.

All the above diseases require the aid of a diuretic,
HELMHOLD'S EXTRACT BUCHU
IS THE GREAT DIURETIC.
SOLD BY DRUGGISTS EVERYWHERE.
 Sept 6 Smos

THE GREAT NEW ENGLAND REMEDY
DR. J. W. POLAND'S WHITE COMPOUND
 is now offered to the afflicted throughout the country, after
 having been proved by the test of eleven years in the New
 England States, where its use has become as well known
 as the tree from which, in part, it derives its virtues.

TRUE WHITE, BARK, COMPOUND, CURE

**SORE THROAT,
COLDS,
COUGHS,
DIPHTHERIA,
BRONCHITIS,
SPITTING OF BLOOD
AND
PULMONARY AFFECTIONS GENERALLY.**

It is a remarkable Remedy for
BLEEDING FROM THE KIDNEYS AND BLADDER,
KIDNEY COMPLAINTS,
DIABETES, GRAVEL, AND
OTHER COMPLAINTS.

FOR FILES AND SCURVY
IT WILL BE FOUND VERY VALUABLE.

The following is from the *Manchester Mirror*:
"B. F. Palmer, of Philadelphia, Pa., writes: 'I am a selling log, which is in some respects superior to the natural (it will not freeze and you cannot hurt it), by which thousands of cripples have been made to walk as well as ever; and, in fact, is right, Palmer has become immensely rich out of it. I once asked him why he could not invent an arm on the principle. He replied, 'I never lost an arm! I lost a leg for fifteen years my mind was constantly at work for a remedy for that loss. I have got it, and am at ease. No man can be trusted.'"

"own." Was not that sensible? Just as sensible as the Dr. Poland compounded the 'White Pine Compound,' must find a remedy for his own sufferings. For forty years he suffered, twenty-five years of that time a teacher or preacher. He studied medical works, made chemical experiments on plants and roots, and finally made what is now called 'White Pine Compound,' which cured him and has cured thousands. He was then, as he had been for years, a student elegantly of excellent repute among the Baptists of the South. Some of his parishioners and friends of the ministry applied for the compound and he had a few more, not thinking that such an act would compel him to be physician of the body, rather than physician of the soul.

it was—the news flew, and orders came from every quarter for his medicine, till he was obliged to resign his pastoral charge over the church at the place where he lives, and devote himself to medicine, though he generally now preaches on Sabbath. He has been in the business some two years, attending personally to the compounding and putting up of the medicine, and is now doing a large business as wax-maker. It is wonderful how the sale of it increases from month to month, orders coming in for it from all the States from the Atlantic to the Pacific shores. What gives a charm to the whole matter is, that the Doctor is a high minded, honest man, never designing to practice out of his own parish, or leave the ministry, and that the ingredients of his medicine